

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3424.
NEW SERIES, No. 528.]

LONDON, SATURDAY, FEBRUARY 8, 1908.

[ONE PENNY.

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NOTES OF THE WEEK.

TUESDAY next, February 11, is the last day for the receiving of replies from ministers and delegates as to hospitality in Liverpool for the coming meetings of the British and Foreign Unitarian Association and the Sunday School Association. Replies are to be sent to Mr. B. P. Burroughs, 15, Sweeting-street, Liverpool.

It will be seen, that Dr. Mellone has, after all, found it necessary to extend his series of articles on "What is meant by the Immanence of God" to one more concluding article. The fifth on "Laws with an 'if,'" appears this week. The sixth and last is on "Providence."

OUR readers are requested to note the dates which have been fixed for the next meetings of the Triennial Conference—April 20 to 24, 1909. As already announced, the meetings are to be held at Bolton, an excellent centre, which may be trusted to carry out its share of the proceedings with its usual hearty thoroughness. A sub-committee has been appointed to draft a programme for the consideration of the Conference Committee. Suggestions for the programme which will be very gladly received, should be sent to the Secretary, the Rev. James Harwood.

THE copy of Perugino's "Madonna and Child" in the National Gallery (No. 288)

made by Miss Mary Sibree, was presented to the Rhyll-street Mission, Kentish Town, on Monday afternoon, in the presence of some fifty friends, many of whom were members of the Mothers' Meeting, to which Mrs. Cash for years gave such devoted service. She had herself arranged to have this picture copied for the Mission, and on her death a number of those who had enjoyed her bountiful kindness in visits to the Continent, and a few other friends, joined together to present the picture as a memorial of her. Dr. Read took the chair, and the Rev. E. I. Fripp, who had acted as secretary to the memorial committee, explained how the picture came to be given. The Rev. Henry Gow then gave an address in presenting the picture to the Mission, recalling the beautiful unselfishness of Mrs. Cash's nature, and her original and delightful ways of doing good. Mrs. Enfield, on behalf of the supporters of the Mission, and Dr. Read accepted the gift, and further addresses of grateful commemoration were given by Miss Janet Case, and the Revs. E. Daplyn and J. Le Pla (Congregational minister at Gospel Oak). The meeting closed with the hymn, "I cannot think of them as dead," and the Benediction.

A REPRESENTATIVE committee, consisting of members of the Anglican, Roman, and Dissenting Churches, with Mr. J. Allen Baker, M.P., as chairman, is making arrangements for the visit of a hundred German pastors to London from May 29 to June 3. (The London Unitarian Ministers are represented on the Committee by the Rev. W. Copeland Bowie.) The invitation is extended to all branches of the Christian Church in Germany. It is understood that the Prime Minister, Sir Henry Campbell-Bannerman, will preside at the first meeting. It is hoped that the visit will help to strengthen the feelings of amity and peace which have recently been so happily fostered between the two peoples. Also there is the additional hope that such a gathering will do something towards breaking down those theological and ecclesiastical barriers which separate from one another those who are, after all, common citizens of the world, and common pioneers of the world's progress.

THE horror of the assassination last Saturday of the King of Portugal and the Crown Prince has been very keenly felt in this country, where the King had been a frequent and welcome guest; a king, as the Prime Minister said in the House of

Commons, "manly, friendly, kindly," "a man of high intelligence and great accomplishments, a man devoted to his people and to his duty." The plot, in a time of political unrest and fierce passion, seems to have aimed at the destruction of the whole family, and the noble courage of the Queen stands out in the midst of that dreadful scene, which "brings shame on the human race." The younger son, who has succeeded to the throne as Manuel II., is only eighteen. His bearing has been frank and modest, and he has promised a completely liberal régime.

AN inquiry into the cost of living and other matters connected with the well-being of the working classes in the principal industrial towns of the United Kingdom was inaugurated by Mr. Lloyd George when he became President of the Board of Trade. After two years' careful investigation, a report has been issued which is of great value. Food-cost and rent are mainly dealt with, and it appears that cost of food is remarkably uniform in the various towns; but London rents are much heavier than in the rest of the country. In some Midland towns the rents are about half those of London for the like accommodation. Rent in London being represented by the number 100 the ratio of Liverpool is 65; Manchester, 62; Bradford, 59; Leeds, 56; Hull, 48; Preston, 48; Macclesfield, 32.

RETURNS are given from 1,944 families showing how the weekly wage is spent. On reviewing these "budgets," one perceives how large a proportion of income goes for rent and food. When the further reports, now being prepared on the amount of wages and earnings, and the investigation as to the conditions in these reports in some other industrial countries, have been completed, we shall have a body of evidence which has never been readily accessible before, such as social reformers will heartily welcome. Materials are nearly ready for the volume on the principal towns of Germany, and that on France is expected soon to follow. The pioneer work of Charles Booth, B. Seebohm Rountree, T. R. Marr, and others, is rightly taken up by a Government department in a comprehensive and scientific manner, and will help towards a right understanding of the social problems which are pressing for solution.

At the annual meeting of the First Garden City Company, held last week, the chair

man of the directors declared that the present value of the estate represented an overplus of £100,000 on the money invested. The population was now 5,000, and 900 people were employed in the several factories on the estate. 1907 had seen the erection of nearly twice as many new houses as any of the preceding years. There are now 42 small holders with an average of about 10 acres apiece. Mr. Pearsall spoke of the work of the Letchworth Cottages and Building, Ltd., a subsidiary company, which had erected, or was now erecting, more than 100 cottages at a total cost of £16,000 to £17,000. It was stated that no child had died on the estate during 1907.

A METHODIST paper, regretting the loss of searching realism and the note of doom from modern preaching, quotes an old sermon of Spurgeon's thus: "I think I see that terrible day. The bell of time has tolled the last day. Now comes the funeral of damned souls. Your body has just started up from the grave, and you unwind your cerements, and you look up. . . . I hear one tremendous blast that shakes the pillars of heaven and makes the firmament reel with affright," and so on. The day for such poor stuff has rightly passed. Dr. Talmage used it till it ceased to alarm and began to amuse. We cannot go back to it, and ought never so to desire. In the day of its power it was often a sort of tyranny by which a man, whose greatest gift was a command of strong language, terrified timid souls whose greatest sin was to be ignorant. Why should we yearn for the whip of these unscrupulous taskmasters who threatened their hearers with incredible torments for not having performed impossible tasks? If we will believe in God and also believe in Jesus, as he asks us, we shall hate terrorism as much in England as in Portugal, as much in a chapel as in a school.

WHATEVER may be wrong with the temper of our time, we cannot at will resume the thought and style of a preceding generation. The admonition, have salt in yourselves, will bear the application, make use of the characteristics of your own time. Instead of envying the men who could back their admonitions with visions of the Judgment Day and the world to come we shall do well to ask how we shall inculcate belief in an everlasting and omnipresent justice which does not delay; and how we shall arouse men to toil and struggle for some foretaste of the heavenly, in this present life. If it was Paul's gospel that men might be delivered from the present evil world, it will have to be our gospel that men may be delivered from the pessimism that proclaims this world to be evil. The evangelists of the so-called New Theology, are so far entirely in the right. They see that they must talk to the people of their own day, and that they must feel their way to what is admirable and capable of development in the tendencies of their own time.

BAPTISTS, who are generally among the first of the religious bodies to hold their

May meetings, have completed their programme for the current year. The new president is the Rev. Charles Brown, of Ferme Park, whose ministry has been one of the most phenomenally successful in North London. The Rev. J. H. Shakespeare, Secretary of the Union, will open a discussion on "The Arrested Progress of the Church"—a significant topic, which will probably be found to be not unrelated to a topic to be introduced later by the Rev. J. T. Forbes, of Glasgow, "Social Ideals and the Kingdom of God." We note with pleasure the publication by the Baptist Union of a syllabus of the examinations which have to be taken by non-collegiate members of the Baptist ministry in order to qualify for a place on the denominational Ministerial list. For some years there has been a gratifying tendency on the part of the Free Churches to guard with growing care the door to ministerial recognition.

LAST week's *Christian World* contains an interesting and weighty extract from the New York *Outlook* on the subject of the admission of Unitarians to active membership of the Y.M.C.A., to which it appears a correspondent had strongly objected on the ground that those who accepted the doctrine of Christ's deity ought not to be asked to associate with those who denied it. On this point, as on the general question of the mutual ostracism of varying schools of theology, the *Outlook* says:—"All this grows out of the fundamental notion that men must be agreed in opinion in order to co-operate in action. But it is not necessary to agree in opinion in order to co-operate in action. It is necessary to agree in purpose but not in opinion. Loyalty to Christ is not the same as loyalty to the standard teaching of the Church respecting Christ. . . . We are willing to co-operate in Christ's work with any man who calls himself a follower of Christ, and who is working in the spirit of Christ to make this world a better and a happier world. Only unity of purpose with diversity of opinion can give a united Church. Co-operation, not creed, is the secret of Church union."

THE growing activity of many branches of the work of the National Home-reading Union, and recent important developments, have brought the need for more adequate accommodation, and the headquarters of the Society have, therefore, been removed from Surrey House, Victoria Embankment, to larger offices overlooking the Embankment Gardens, at 12, York-buildings, Adelphi, W.C. Although the reading session runs from September to June, and is now, therefore, somewhat advanced, members can be enrolled at any time. Full information may be obtained by applying to the Secretary at the new address.

THE first woman to take the degree of Licentiate in Theology, we learn from the *Chronik der Christlichen Welt* is Fräulein Karola Barth, of Frankfurt-a-M. After studying in Bonn, Marburg, and Jena, she obtained her degree *cum laude* in the last named university.

A NEW YEAR'S RESOLUTION.*

ALTHOUGH this is only the first Sunday since our return to school, it is already the third of the New Year. I suppose, therefore, that you will all have heard one New Year's sermon, if not more. Nevertheless, I am going to add yet another; and for it I will claim one merit—that of brevity. It will be short—very short: but perhaps on that very account it may be easier to carry away.

For the first part of what I wish to say I have taken as my text part of the fifth verse of the thirteenth chapter of Hebrews: "Be content with such things as ye have." Be content, that is, with the *outward* things of existence—with the outer world, and that part of it which affects your own lives. More than that, render thanks that you have so much; and in so doing spare a thought, and, better still, a *deed*, for those who are less favoured than yourselves.

So much for the first half of my subject. In the second the text is the Parable of the Talents that we read once more this morning. Do not rest content with the *inward* things of life—your own minds and souls—but strive continually after their improvement. And, as you strive, pray to our loving Father for help; and if you truly pray, so truly will your prayer be answered.

Let me illustrate by one example what I mean. The earth receives the sun, the rain, the winds, the frost, the snow, and is therewith content. We may, and too often do, complain when she receives less or more than usual; but *she* does not. Yet what of the seed within her? Does that remain unchanged? Does she not rather cause it to grow and send it forth greater a hundredfold than it was at first. Indeed, this very growth shows that she is "content with such things as she has," and uses them to the full advantage.

Let this, then, expressed more briefly still, be your resolution for the year that has just begun: *I will always be content with what I HAVE, but never with what I AM.* That is all; but short and simple as it is, I believe that this resolve may be of real help to you in your lives, not in this year alone, but in all the years that are yet to come.

YET in the eye of life's all-seeing sun We shall behold a something we have done; Shall, of the work together we have wrought Beyond our aspiration and our thought Some not unworthy issue yet receive— For love is fellow-service, I believe.

Arthur Hugh Clough.

THE verdict of all ages has pronounced that the exclusively scientific man, he in whom the scientific side is everything, and the spiritual side—that is heart, conscience, spiritual aspiration—goes for nothing, is but half a man, developed only on one side of his nature, and that not the highest side. If God is to be apprehended at all in a vital way, and not merely as an intellectual abstraction, it must be first from the spiritual side of our being—by the conscience, the spirit, the reverence, that is in man—that He is mainly to be approached. This is the centre of the whole matter.—J. C. Shairp.

* An address delivered at Willaston School by the Headmaster on Jan. 19, 1908.

WHAT IS MEANT BY THE IMMANENCE OF GOD ?

V.—LAWS WITH AN "IF."

OUR criticism of Mr. Campbell's position has led us into the heart of the ancient question as to the meaning of Divine Providence. In one sense of the word the conception of Providence is simply another way of expressing belief in God, and to deny one is to deny the other. I quote a forcible passage from Dr. Minot J. Savage in illustration of this. "There has been a progress from the lowest forms of physical life, on through the different stages of what we call the animal life of man, and then from man physical up through the intellectual, through the moral nature, to the soul—the spiritual, that which links man to the Infinite, makes him feel that he is a child of the Eternal, makes him hope and dream that there is a thought and heart and life to respond to his own, the Soul of all the worlds. The universe has followed this pathway from the beginning; you can trace it as clearly as you can trace a star-beam through space. And this progress of the world for ages, from men like Samson or Hercules up to men like Galileo, up to men like Angelo or Shakespeare up to men like Gautama the Buddha and to Jesus Christ—does it not look as though somebody meant it? The power that can hold this universe in its arms and lead life from the lowest up a stairway like this until we see men like Jesus at the summit, does it not look as though somebody meant it? Is a pathway like that trodden by accident? I believe that a mighty power, an all-mighty power, an all-wise power, an all-loving power, has carried the world in his arms, and that he is leading it to some issue grander than any which we are yet able to dream."*

This is the conception of a Great Plan being realised in the universe of matter and spirit. "In the universe"; that is, not only in this planet on which we live: hence it is impossible that we can have even the outlines of a conception of its full meaning. Once more—"in the universe of matter and spirit"; for the Plan is being worked out on other levels as well as those of material existence and bodily life. From the limited physical point of view we cannot gauge its meaning at all; but from the point of view of the human spirit, from the point of view proper to ourselves as human beings, we are beginning to see that, however vast and boundless the scope of the Divine Plan may be, *for us* it means the culture and development of the spiritual life, the life which is *distinctive* of man. Finally, we have said that it "is being worked out"; for the world is not made, it is in the making; creation is not finished, it is only fairly begun.

It is high time that we began to be in earnest with this thought of the world being only in the making. Suppose that you were looking at the under side of some very beautiful tapestry; being able to see only the under side, you would have a very imperfect idea of the pattern. Suppose, further, that the pattern was in the making and not finished, then still less would you be able to form an adequate

idea of the design. This is just how we stand with regard to the Great Plan. We can trace the outlines of some fragments of it, and that is all.

The conception of the world as "in the making" has two sides, negative and positive.

(1) Nature is not ready-made, complete, and ever the same, a rigid, locked, and closed system. To admit this is to knock the bottom out of every kind of mechanical determinism. You cannot point to a single event—human act, or natural occurrence—whose happening is absolutely necessary and *must* be so. There is no "must" in the case—no "necessity." It is little less than amusing to read, in the pages of a writer like Haeckel, utterances *ex cathedra* concerning the "iron laws" of Nature, put forward with a dogmatism so confident as almost to make one forget that Hume, Mill, and Huxley had ever been born! Such "laws" are not scientific facts, but metaphysical fictions. Even of the sun's rising to-morrow—overwhelming moral certainty as this is—it would be nonsense to say that it "must" occur or is "necessary."

What do we mean by a "law of Nature?" We mean one of two things. First, we may mean one of those great probabilities or moral certainties, based on experience, that such and such things will occur in the future as they have done in the past; that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Such laws, or uniformities, are the *starting-points* of scientific inquiry. But, in the second place, the laws that science *seeks* for go deeper than these superficial uniformities. The real laws of Nature, though they never tell us absolutely that anything "must" happen, do tell us that *if* certain things are done *then* certain results will follow. *The real laws of Nature are laws with an "if."* Every scientific experiment is an attempt to find such a law; it is a question put to Nature to see what she will do—if we do certain things. Such a law would never come into action at all if the circumstances to which it is applicable never occurred.

(2) To say that the world is in the making, is, on its positive side, to say that created beings are continually acting and re-acting on each other, and that the manifold changes which result are new things—an *increment of being** on their predecessors, and hence not merely "determined by" what went before. In our world, human actions are the highest type of such changes. Our actions are additions to the previous total of existence; they are new things which make a difference to the world and produce results according to the *laws with an "if."* And part of the world's purpose is to stimulate us to make such additions to it, and changes in it, as will increase the value of our life. We are creative; we have a real share in the making of the world. "Our acts, our turning-places," says William James, "where we seem to ourselves to make

ourselves and grow, are the parts of the world to which we are closest, the parts of which our knowledge is most intimate and complete. Why should we not take them at their face-value? Why may they not be the actual turning-places and growing places of the world—why not the workshop of being, where we catch *fact* in the making?"

We can, therefore, distinguish two factors in the working out of the Great Plan; one factor is a vast structure of laws (of which only a few are known to us)—laws which come into action *if* certain things are done, and which do not themselves provide the conditions of their own operation; the other factor is the world of real changing beings whose actions give the condition of the operation of the laws. The laws are, so to speak, automatic in their action; there is no possibility of escape from them, *if* they are brought into action at all. The result comes about with exactness and precision.

Thus, the world of human nature and physical nature is in one respect "eternal and immutable," it has an adamant foundation which no finite creature can change. But since this foundation expresses itself to us in the form of *laws with an "if,"* the world is in another respect plastic, so to speak, and malleable—capable of being changed by us.

We next meet with this possibility. It may be that only *through man* does God now bring any "increments of being" into the world, and so provide occasions for the operation of his laws; and that, apart from man and what is done by and through man, the events of the world proceed with a regularity which can only be described as mechanical. It may be that only through us does God work to improve the world. This is, of course, not the atheistic doctrine of "only man." It puts Divine power behind all high human endeavour, and roots human nobleness, faith, courage, and love in the life of God. Every triumph of man over moral and physical obstacles is a triumph of God. The point is that no improvement is supposed to be made in the world save through man.

I fully admit that there are facts which seem to force this conclusion upon us. "The undeviating regularity of natural law, which in addition to its beneficent work, destroys sensitive creatures by millions with apparently indiscriminating violence, and often with terrible pain, is very unlike the freedom of human purpose, which, following the dictates of reason, adapts itself to varying circumstances."* This is undoubtedly true.

The supposition that God limits His self-expression, in non-human Nature, to invariable laws, receives support from another and even more important consideration, which has frequently been emphasised. The absolute invariability of natural law, though it may be productive of frightful consequences through our ignorance, is also the necessary means for the improvement of the world *through man*. And when we remember that these unchanging laws are laws with an "if," we can understand the part they

* This phrase is used by Martineau in describing Evolution as "the continual appearance of something new," "Types," vol. ii. p. 393 (3rd ed.).

* M. J. Savage, "Helps for Daily Living," p. 15.

* Dr. James Drummond, "Studies in Christian Doctrine," p. 171.

have played in the transformation of the world, through human brains and hands—the transformation which makes up the material aspect of what we call invention, industry, and civilisation.

How has man accomplished all these things? Only, and always, in one way: he has found out certain laws of Nature which say “if you do *this*, then *that* shall follow;” he has by his own energies put these laws into operation, and through them he has wrought out these great results. These laws of God were here before man discovered them, before man came; he has searched them out and co-operated with them. They were like God’s thought in Nature, waiting to meet and to work with God’s thought in men. Learning thus to discover and work with God, we dare not say that anything is impossible.

And since the like invariable laws lie at the foundation not only of material Nature but of all Nature and all life, the method of progress is always the same. To create changes not only in our physical environment, but in our self and our friends, to create a higher civilisation in human hearts and lives, there is but one way: find God’s laws and work with them. Put them in action; they will never fail you *if you know them*. If you do not know them, then at your peril you touch them. Just as the composition of distant stars can be read in the spectroscope, or a wireless message sent through the air, only by understanding and working with God’s laws, which are ever uttering that little word of such deep and tremendous import—*if*: “if you do your part, then we will do ours;” so, the time being given, there is no limit to the changes human beings can make at length in their own bodily structure, in their mind, their moral nature, and the spiritual perceptions and powers which are their divinest part.

In a concluding paper we shall carefully consider any hints afforded by history or experience, that the Great Plan is worked out not only by human agency and God’s influence through humanity, co-operating with and bringing into action the great laws of all life; that in addition to all this, there is an unexhausted store of effective Divine action, actually operative in the world beyond the utmost that human plans and contrivances, desires and hopes, can effect.

S. H. MELLONE.

(To be concluded)

SHORT NOTICES.

Saints and Sinners of Hebrew Story, by the Rev. J. G. Greenhough, M.A., of Leicester, is a volume of sermons which we can cordially commend. If, as some one has said, the one thing needful in sermons is to be interesting, these discourses have it in abundant measure. Whoever reads them is not likely to forget them or to be untouched by their appeal to the heart and conscience. (Arthur H. Stockwell. 1s. 6d. net.)

The Inner Man, by Allen B. Woodward, is a book dealing with the Biblical conceptions of prayer, regeneration, atonement, &c.; but we have not found its treatment of them very lucid or distinguished by any freshness of insight. (Kegan, Paul, Trench, Trübner & Co., Ltd. 5s. net.)

REVISED CHRISTOLOGY.

It seems probable that we shall see quite a number of books, in the near future, setting forth the particular compromise between old and new ideas, which is thoughtfully maintained by Mr. Swan. It is an interesting phase of the modern spirit. The Trinity has disappeared from Mr. Swan’s preaching, if we are to judge by these essays, which contain the thoughts which “have been proved of great help and value in the ordinary work of the ministry”—the ministry, we must remember, of an “orthodox” Free Church pulpit. Not only this, but even “questions as to the ‘full Deity of our Lord’ and His God-consciousness, and his consciousness of being more than an ordinary son of man, are not vital to spiritual religion.” Similarly, we do not need the doctrine of the Virgin Birth as a foundation for Christianity, if we accept “the Immanence of Christ in the race,” which “made Jesus possible and inevitable.” As to the Resurrection of Jesus, he thinks that we know too little about it to dogmatise either for or against. Whence then are we to derive our positive faith, and how are we to justify that careful adherence to specific Christianity which characterises a large body of religious people, who are by no means conservative in their habits of thought? The reply is that the dominant conception of a reasoned Christianity is the Immanence of Christ. And this is said to be interchangeable with the phrase “the Immanence of God.” If we reserve the name Jesus for the historic Son of man, then “the experience of the immanent Christ, and of the Holy Spirit, is a consciousness of God under different names.” We must pay careful attention to the author’s definitions, for they are unusual. “The influence of Jesus is always working for good; the fact of Jesus in the spiritual, unseen world, means vastly more than we generally suppose for the world’s progress. But the ‘living Christ’ is more than all that. It means the veritable presence of God in every member of the race.” In this sense, then, Christ was immanent in the Jewish religion before Jesus was born, as he is immanent in the good deeds and aspirations of races which have never heard his name.

There is a very obvious criticism to be made upon all this. The whole case rests upon an ambiguity and a non-natural use of words. It is one thing to say that earlier religions contained in germ the full-flowering of Christian love and worship, and that all the centuries since Christ have only served to develop and illustrate the Life that he revealed. It is quite another thing to say that the whole process of human history embodies the living Christ. Is this Immanent Power, the living Christ, a conscious person, or not? There is nothing in Mr. Swan’s presentation of the idea to suggest that it is. The only possibility of making it so is to identify this immanent Christ with the “immanent God.” If the living Christ spoke in the prophets of Israel, inspired the pity of the Buddha, kindled the ardours of the higher Mohammedanism, and underlay the strength of the Stoics, it was only in

* “The Immanence of Christ in Modern Life,” by F. R. Swan, with Introduction by J. Brierley. (James Clarke & Co. 2s. 6d. net.)

the sense that the moral ideals which came to their fulness in Jesus dwelt in lesser measure in these other children of God. The natural way of stating this great fact is to say that the God who manifested Himself so wonderfully in Jesus was also the source of all religions which even in the faintest degree shared the Christian spirit. But there is no reason whatever for saying that these other religions were indebted to a supposed spiritual person, possessing an eternal existence, to whom we can give the name of “Christ.” And if we adopt the other alternative and say that the “living Christ” is *not* a conscious person, then the artificiality and non-naturalness of the phrase will cause every man who wishes for clear thinking and unambiguous speaking to reject it. The name of Christ is unalterably bound up with the historic Jesus and his definite influence upon the world, and as such it stands for a person—a person whose characteristics stand out in sharpest relief against the whole historical background. To make it anything other than this is to play fast and loose with one of the dearest spiritual possessions of the race—the fact of Jesus Christ. For if, in the interests of an obsolete theological terminology, we generalise him into an eternal afflatus or tendency, we lose the naturalness and charm of the Jesus we know and relegate him to a supernatural existence. We think we have exalted him, whereas we have really made him less than man. God he, *as Jesus*, is not, by common consent of this new way of speaking. It is poor consolation, thereupon, to learn that, *as Christ*, he is not even a person. And it seems fair to say, that these considerations would be palpable to those who urge the distinction between the historic Jesus and the Immanent Christ, were it not that they are so ardently in search of a compromise, by whose means they will be able to maintain the old powerful association of the name of Christ with all that is God and Godlike. This motive we can respect; but we cannot accept the verbal shift.

Having said so much, however, we cannot leave the matter there. It is incumbent upon us, if we cannot adopt Mr. Swan’s way for saving the valuable elements in Christian doctrine, to show, or at any rate, to suggest, a better way. And let us notice what it is that, in spite of the grave drawbacks we have seen in Mr. Swan’s method of referring everything good to an Immanent Christ, gives this method such a fascination for wistful lingerers in the old paths. It is its power to co-ordinate all religious history into one sublime process, expressive of one increasing purpose, so that all its stages point forward to Jesus in anticipation, or point back to him in gratitude. And this result remains secure, even after our criticism, as above, has shown us the untenableness of an Immanent Christ, in any significant sense of the term. Now, this result—this illumination of history under the light of a definite religious principle, and this exemplification of religion in a definite historical form—is *simply impossible if we speak only in terms of Theism*: that is, if we speak only of the different religions as embodying the “Immanent God.” Theism in the abstract is never religion. All religion is

positive, historical, social religion, standardised by human examples and motivated by human affections. That is why, if Christianity were not regarded as a final and universal religion, some other religion would have to be found which could fulfil that function. And preachers like Mr. Swan, are quite right in clinging, at all hazards, to that element in the popular faith by which they instinctively know it to be rooted in uttermost reality, viz., its relation to the actual history of humanity. They are only wrong in forcing a formula upon history which they have fetched from the sphere of dogma rather than from history itself. To particularise:—it is simple historical fact, which none but historical anarchists question, that the higher spiritual life of the world since the time of Jesus arranges itself along the lines of magnetic force which radiate from him and follow the dispositions caused by his influence. Of the time before Jesus, on the other hand, all we can say is that it now receives an interpreting light which he casts behind upon it, so that we can see what the preparatory period was unconsciously working towards. But while this way of stating the matter seems at first much less striking than the hypothesis of a "living Christ," permanently present throughout, it has the advantage of showing us in what direction we must look for the really emphatic points in the religious significance of Jesus. It says that the form of our present religious life is the direct creation of the actual historic Jesus. We have received life from him in ways which those who were before him knew not of. Thus there is a vast difference between them and us, in that, in spite of all the common roots of the spiritual life which we share with them, our life centres in a Christ whom they had not. Mr. Swan tries to show that they had the same Christ: which seems to us an unmeaning theory. To neglect or be insensible to the quite peculiar features of any religion is surely the worst way of treating it, and the more specialised the religion is, the more disastrous is the blunder. The personality of Jesus is of supreme importance in our Western religion, and the relations of Christians to him are the source and foundation of the most pregnant of the Christian doctrines—the finding of our life in that of others, the access to God through man. The vague and generalised relation between the soul (in every age) and the Immanent Christ, which Mr. Swan depicts, is utterly unlike the unique phase of human experience by which a man is a disciple of Jesus.

Mr. Swan's novel theory of the Church illustrates this. The Church means the whole world of men: it includes every man, for Christ is immanent in every soul. Mr. J. Brierley in his preface to the volume rejects this theory, while he accepts the main contention—the "living Christ." Mr. Swan is, however, the more logical of the two, although even he does not carry his Christ-immanence to such logical lengths as Mr. Campbell who, in his sermon on "The Ever-Present Christ," holds that even physical nature, the round ocean and living air, reveal the spirit of Jesus, while the roaring torrent sings his praise. But the point of importance just now is, that, with Mr. Swan, one of the most dis-

tinctive ideas of the Christian religion, that of the communion and solidarity of Christ's men in a Church, melts off into the vaguest cosmopolitanism, under the flattening and dissolving conception of the Immanent Christ. It seems to us that it is just the opposite of all this that we need to stress. What is valuable in Christianity is not what it holds in common with all other religions, but what it has uniquely. It is true that its most precious pre-eminencies are present, in essence, in other religions; but we have to interpret the lower religions by the higher, not the higher by the lower. The Church is quite special. The fellowship of Jesus with his own men is special. The position and work of Jesus are unique, focal in history and final for appeal, because they are the central point in a great web of representative human relationships. Just the character of self-contained autonomy, the creative and compelling hegemony for human life, which the sensitive moral perceptions of Christians have always discovered in the Christian system—this is what we can accept to-day as a simple fact of evolution and history. Jesus is the source of the moral ideal as we actually have it. The whole moral life as we know it is a strange blend of the individual and the collective. We cannot be even our single separate selves, acting from moral motives, except as members of a larger moral world with whose good and evil we are bound up in most fateful vicarious community. This taking the moral life of man in society as implicit redemption, is special to Christianity. So is the idea that God is revealed, not through some idle theophany, the prodigy of an hour, nor even as a mystic ecstasy, but as *salvation*, and that through the normal fellowship of human society, *carried to its highest* in an ineffable instance.

That Mr. Swan is on his way to this position, we are encouraged to hope by his strongly favourable attitude towards Socialism, as the natural expression of the Christian spirit in politics.

W. WHITAKER.

EARLY CHRISTIAN ETHICS.*

AMONG books on Early Christianity, there is none which gives a complete survey of ethical thought in the first four centuries. Dr. Scullard, Professor of New and Hackney Colleges, sets himself the task of supplying this need as regards the Western half of the Empire. The book before us claims to give the leading ethical ideas of the Western Church writers. In so far as the author attempts to do this, his work is valuable and instructive. The style is clear, terse, and easy, and much information is conveyed in a few interesting sentences. But many readers will regret that Dr. Scullard has ventured to frame an estimate of patristic thought, because the method chosen immediately leads him on debatable ground. He adopts the method of comparison, judging each writer by a supposed standard of true Christian ethics, existing in the apostolic age, on the one hand, and by a personal estimate of pagan thought on the other. The conclusion

* "Early Christian Ethics in the West: from Clement to Ambrose." By H. H. Scullard, M.A., D.D. (Williams & Norgate, 1907. 6s.)

to which he arrives is that the Christian writers of the first four centuries "occupy a position between that of the apostolic writers and that of current heathenism, though very much nearer to the former than to the latter." What then is the apostolic ethic? According to our author it is one which has not been surpassed in the centuries since. It rests, first, on a satisfactory relation of man to God. Man is not an emanation of God, but a creation, and the gulf between God and man is bridged by a Redeemer, who is both God and man. "Jesus Christ is supreme as teacher and example and ideal in the domain of ethics. If not, belief in his divinity disappears, and with it the whole structure of the Christian faith, in which case there would be no history of Christian ethics to write." Elsewhere he says, "We must regard as exceptional, and possibly only as apparently exceptional, instances, sometimes to be met with, of men destitute of a distinctively Christian faith who seem to have attained a praiseworthy level of Christian morality." In the second place, there must be a right idea of the relation of man to the world. Thirdly the true Christian ethic must rest on a doctrine of redemption from sin, whereby men enter into eternal life. Dr. Scullard seems to regard redemption and salvation as a change of heart, which is caused by the spectacle of divine love upon the cross. Unfortunately he connects with it the thought of a "vicarious sacrifice." It is an example of the use of theological terms, which formerly meant something very different. The fourth requisite is a belief in the Incarnation. Such is the ready-made criterion, according to which the church writers are to be judged. We are expected to admit its correctness, because the subject is so large that our author cannot pause to prove it.

Obviously, pagan writers can expect little mercy from such a standard as this, and short work is made of them. All their ethical ideas are faulty. Aristotle's "conception of God was non-human and non-moral." "The Stoics had no God better than themselves to worship or imitate," Plato, Cicero, Seneca, Maximus of Tyre, and Apollonius of Tyana, all meet with the same fate. As for the great Pagan revival which created in the Empire an intense aspiration for holiness, Dr. Scullard sees in it no more than a desire for immortality, and considers it devoid of either a recognition of sin or a sense of repentance. Surely these are verdicts which the open-minded student of history will receive with dismay. Perhaps no poorer way of exalting Christianity could be devised than that of belittling other religions.

Our author's censure, however, is not confined to paganism. He deals leniently with Christian writers, even to the extent of believing that they thought in a more orthodox fashion than that in which they wrote. But even so he is forced to confess, "It can hardly be maintained that we have a perfect Christian ethic in any of the fathers." The main cause of their shortcoming seems to consist in their sympathy with heathen philosophy. But on the whole the "situation was saved by the Christian belief that man was a creature and not an emanation of God," and "by the full conviction with which they grasped

the truth that their Redeemer was both God and man." We think that the majority of historians will admit that Dr. Scullard is correct in marking a decline in Christian faith and thought after the apostolic age. But this decline was not due so much to the nobler elements of pagan thought, as to the compromises made by the Church in the process of winning over the uneducated and superstitious devotees of the less worthy pagan cults.

In the later chapters of the book Dr. Scullard examines the thoughts of the fathers under the accustomed headings:—the Highest Good, Duty and Virtue. And here we owe a debt of gratitude to him for presenting so clearly the great diversity of thought which existed in the Church. This at least is sound historical work. The process, by which we arrive at our conclusions may be different from his, but we agree with him in approving the *dictum* of Réville:—"Christianisme et paganisme étaient entraînés par le même courant, mais la barque du Christ était mieux disposée pour une pareille navigation que le vaisseau du paganisme habitué à fréquenter d'autres parages." Apart from any theories of the person of Christ, Christians seem to have possessed a unique sense of the love of God, as displayed in the life and teaching of their Master. Out of this arose an ideal of conduct, which, however much obscured in later years, has proved the vital force of Christianity.

A. H. T.

WO ?

Wo wird einst des Wandermüden
Letzte Ruhestätte sein ?
Unter Palmen in dem Süden ?
Unter Linden an dem Rhein ?

Werd' ich wo in einer Wüste
Eingeschartt von fremder Hand ?
Oder ruh' ich an der Küste
Eines Meeres in dem Sand ?

Immerhin ! mich wird umgeben
Gotteshimmel, dort wie hier,
Und als Totenlampen schweben
Nachts die Sterne über mir.

H. HEINE.

TRANSLATION.

WHERE ?

WHERE, his weary footsteps wending,
Will the pilgrim's last home be ?
'Neath the southern palm trees ending ?
Or will lindens welcome me ?

Shall I in some desert dreary,
Owe my grave to aliens' hands ?
Or some shoreland waste and weary,
Will it hide me 'neath its sands ?

Ah ! no matter, round me brightly,
There as here will arch God's sky,
And as funeral lamps will, nightly,
Gleam the solemn stars on high.

E. L. H. THOMAS.

TO CORRESPONDENTS:—Communications have been received from the following:—G. B., H. B. B., J. C. O., W. Q., R. R., H. S., W. S., A. T., A. W., J. H. W.,

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING LEGISLATION.

SIR,—Your note in to-day's issue expressing the hope of passing in this session, "a really strong and useful Licensing Bill," induces me to tell what has been done in Leeds by the Act of 1904.

For over forty years the magistrates of Leeds have granted no new licence unless in very exceptional circumstances, and have refused to renew the licence of any house whenever the police could bring sufficient objection against the conduct of it.

Nevertheless, although the number of fully licensed houses and beershops in Leeds had been reduced between 1872 and 1904 from 820 to 721, this decrease of 99 was due mainly to street and other improvements, and not one licence had been taken away on the ground of non-necessity before the passing of the Act of 1904.

The report of the Licensing Committee, dated January 12, 1904, says:—

"The Licensing Committee cannot doubt that a reduction in the number of licences is desirable in certain parts of the City, where there are a considerable number of licensed houses in close proximity. Some of the premises are also of such a structural character as to be unworthy of a licence, being old, and inconvenient, and, in certain cases, merely two or three cottages converted into a beerhouse in the ante-1869 days.

"Whether it is practicable to do any thing to effect such a reduction is a much more difficult question."

And the report ends with the words:—

"With these great difficulties in the way, viz.:—

"The ante-1869 Privileged Beerhouses,

"The ante-1902 Privileged off Spirit Licences,

"The unlimited increase of drinking clubs,

"the Licensing Committee do not see their way to suggest any present action on the part of the Bench with a view to a reduction in the number of licences."

Since the passing of the Act of 1904, 22 licensed houses have been closed, and 12 more are ready for extinction, making a total of 34 licences (9 public-houses and 25 beerhouses) which will have been extinguished already, now that the magistrates are able to tax the whole of the trade in order to provide compensation for those houses that they close.

With a licensing bench strongly of the view that there are far too many licences in some parts of the town, wishful to reduce the number, and well aware of their powers, we yet find them unable to decide that they could fairly take away a single licence, until they were empowered by the Act of 1904 to grant compensation.

The moment the Act was passed the maximum charges on licences were imposed, the City was mapped out into districts, and two of those most over-crowded with licences were cleared of much of the excess.

There is no doubt that much more would be done in the next year or two, but that

under the threat of further legislation the Home Secretary will now only allow a loan equal to one year's income from the compensation fund. This has already deferred indefinitely the closing of one beershop, for which the compensation money has already been assessed by the Inland Revenue Commissioners; and any further action is stopped, at least until the fate of the new Licensing Bill is decided.

I feel strongly that the 1904 Act has so far had most beneficial results in Leeds, that it has not yet had a long enough trial to show what it can do in the country generally, and that it should be left alone for a reasonable time to work out its results.

In any case I hope that if a new Bill is passed, whatever it may contain, it will not cripple the power of the Magistrates by preventing them from paying out of special taxation on public-houses compensation for such as are closed for other reasons than offences against the law.

FRANCIS M. LUPTON.

Leeds, Feb. 1.

A FREE CATHOLIC CHURCH.

SIR,—In connection with the "Modernist" movement in the Roman Catholic Church, we hear a good deal of a "Free Catholic Church."

It forms the title of Mr. Lloyd Thomas's interesting and eloquent book, and in a recent article in THE INQUIRER on "Modernism in the Hibbert," Mr. Gow says: "When we ask what Father Tyrrell means by 'Modernism,' we find him very vague. The word itself is ugly and inadequate. We think he would be wiser to call himself a Free Catholic rather than a Modernist, since it is essentially freedom to follow truth *within the Catholic Church* that he claims." The italics are mine.

It is not, I think, surprising that the statement of this claim should involve vagueness, or even contradiction, since the Roman Catholic Church is founded on principles that are the negation of freedom. It claims the possession of a divine authority, which is the basis of its organisation and its doctrine, and is fundamental to its whole conception of the religious life. Obedience to this authority is not only its paramount claim, but is the vital condition of its existence. For its priesthood, therefore, to assert a right to repudiate it—as they must do if intellectual freedom is to be possible—and yet remain *within the Catholic Church*, seems to me to be an impossible proposition. At best it can but lead to those insincerities and contradictions that inevitably accompany the acceptance of principles or doctrines with whose essential meaning we are at variance. Much as we may sympathise with the object of the Modernist movement, I cannot think that the cause of truth is well served by such an attitude.

To unite in one free, spiritual Church all those now held in intellectual and spiritual subjection by the Church of Rome, while retaining that glorious heritage of art by which its supremacy has been so largely assisted, is a great ideal that may conceivably be one day realised, but only by the extinction of Roman Catholicism and the rise of an organisation profoundly opposed to it.

RUSSELL SCOTT.

OBITUARY.

MISS PINNOCK.

THE death of Miss Mary Ann Pinnock, of Newport, I. W., deprives the little island church of one of its lifelong members, and one of its most faithful supporters, and leaves a sense of loss in a circle of closely attached friends. In the fellowship of that little church, in its Sunday school, and among the poor and aged and suffering of the town, Miss Pinnock, in the days of health, was a devoted worker. Many will remember with gratitude, while they miss with sorrow, her kind and gracious ministries. She had a gift of friendship at once strong and tender—a nature clinging and trustful, with an abiding force of attachment that change and absence could not lessen. After a long and very painful illness, endured with singular patience—at times with a kind of triumphant faith in the rightness of it all—she passed quietly into the unseen early on the morning of January 25. In a last letter, written with trembling hand to a friend of many years, she said: "I leave all in faith and trust. God knows what is best, and all will be peace and rest in His good time." The memory of a gentle life, strong in friendship, beautiful with quiet, unassuming ministries, remains with those who knew her best and loved her most.

Miss Pinnock, who was the daughter of the late Robert Pinnock, J.P., was in her sixty-fourth year. The funeral service, at the Carisbrooke Cemetery, on Tuesday, January 28, was conducted by the Rev. W. J. Jupp, of Croydon, and formerly of Newport.

MR. JOSEPH CULWICK.

ONE of the staunch supporters of Unitarian thought and worship passed away on the 17th ult., when Mr. Joseph Culwick died, in his 81st year, at Hill Top, West Bromwich. For many years he held an important post in the foundry of Messrs. A. Kenrick & Sons, Ltd., and the large attendance at his funeral and the subsequent memorial service testified to his popularity. Mr. Culwick's father was one of the founders of our church at Lodge-road, West Bromwich, and the son threw himself ardently into the work of the Sunday school, the choir, and other institutions. To the last he maintained the warmest attachment to the cause, and his cheerful and faithful comradeship was a source of strength to the whole congregation. Mrs. Culwick survived her husband only a few days, and passed away on the 29th ult. in her seventy-eighth year.

FOUND DROWNED.

DRENCH'D wings—such gossamer things,
Fit for a fairy to flutter—
Clogg'd, wet—and iris-gleam'd yet—
Like to a soul in a gutter!

Ah me, 'tis sad for a bee
When it is drown'd in its honey;
Worse still, deny it who will,
When it's a man with his money.

W. G. TARRANT.

GOODNESS is the only investment that never fails.—H. D. Thoreau.

THE CHILDREN'S COLUMN.

A WOMAN'S HYMN.

I WANT you to-day to notice a hymn on "Consecration." Do you know what that means? The dictionary says it means being set apart for a holy use. Long ago, when people wanted to please their gods or beg favours from them, they offered to them animals, or even human beings. These they generally killed, thinking that as the life left this world, it went to the world where the gods lived. You remember Abraham thought he must kill his only son, Isaac, to offer him to God, but God taught him better. This was the early way of setting anyone apart for God.

But at length the worshippers of our God learnt Abraham's lesson, and then there grew another way of consecration. Men resolved to give their lives to God, and thought they could do it best by withdrawing their lives from those of other people, going to live entirely alone in caves or deserts. Later, they built great monasteries, and when women followed their example, they gathered into convents.

Now look at our hymn. It begins, "Take my life, and let it be consecrated, Lord, to Thee," and you will see that the writer goes on to offer to God hands and feet, voice, intellect, heart and will, all that she had and her whole self—for this was written by a lady. But did she think she could best give herself to God by shutting herself away from others? I think the best answer will be a few words about her life.

Her name was Frances Ridley Havergal. She was very fond of her names, "Frances," which means "free," and "Ridley," which was that of one of our brave English martyrs. She was born in 1837, and was the youngest of the six children of a clergyman. Frances was a very pretty child, with bright blue eyes and curly golden hair. She was very intelligent, so that at three years old she could read easy books, and at four the Bible, and write. She very early learnt to sew, but perhaps better than these things was it that, every afternoon, her eldest sister taught her a little text, which she repeated at breakfast the next morning. At seven years old she wrote her first verses. Here is one:—

"Sunday is a pleasant day,
When we to church do go;
For there we sing and read and pray,
And hear the sermon too."

She was very merry and bright, and fond of fun, loving to climb trees and walls, and to romp in the garden. And she grew up very much like she was as a child. Very quick to learn (she learnt German when she was about seven by hearing someone else have lessons; when she was older she used to dress for dinner more quickly than others, so she learnt Italian while she waited for them); always so happy and joyous, that people said she was like sunshine in a room; and she kept on making poetry.

When she was eleven years old, her mother died. This was a very great trouble to Frances, especially as it was not until she was about fourteen that she was able to feel really sure that God loved her.

But when once she felt that, how she trusted Him, and lived for Him!

After she left school began a busy life spent for others. At first she helped her father in his church work; later, her work was carried on in various places. She was a Sunday-school teacher, she held Bible classes, worked for missionaries, trained choir-boys, and did a great deal for the Y.W.C.A. (You must ask your mothers what that means.) She wrote many letters of help and comfort, even to people whom she had never seen; and whenever she could, she sang "for her King," and, in addition to all, she wrote many poems. She had several severe illnesses and often suffered much pain, yet she was so patient and bright, that the servants used to beg to be allowed to sit up with "Miss Frances." At one time she had written a whole book of poems, and had sent it to be printed, when the printer's office was burnt down and all her work destroyed, for she had not kept a copy. Did she grumble? Oh, no. She only said, "God has just meant to set me some lesson to learn. I must find out what He wants to teach me, and learn it." It was the same when she lost a good sum of money. At one time she thought she ought to give away all the money she earned, when she sang "Take my silver and my gold"; but then she saw that God had given her a body to be clothed and fed and kept as strong as possible, so she must use some of her money for that, but she would not spend it on foolish or unnecessary things. And she sold all her jewellery, excepting some keepsakes, to send the money to missions.

Finally, she went to live at a little Welsh village near Swansea. Here she expected to rest, but she found so much to do for God and His people that she was as busy as ever. She saw how much trouble drunkenness was causing, so she began to fight against it. One spring day she met a party of men and boys from the coal-pits, and began to try to persuade them to give up the drink and live for God. It was cold and showery, and she got wet. The next day she was so poorly that her sister persuaded her to take a donkey to ride home from the service to which she had been. The boys formed quite a procession, talking to her along the road; and when she reached home she ran in for her book, and her donkey-boy signed the pledge. In the evening she went to a cottage to say "good-bye" to a sailor who was to sail the next day, and induced him, too, to sign the pledge. The next day she wrote, "I have knocked myself up with temperance work, but having got all in the village between 8 and 16 (except four) to sign, and about fifty grown-ups, I think it's worth while." But she was really very ill, and after a few days, on June 3, 1879, God called her home to hear His "Well done, good and faithful servant." Now, do you not think that Frances Ridley Havergal had chosen a better way of serving God than the other two ways which I mentioned? This is the spirit in which we want you to sing the hymn—to promise yourself and all you have to the service of God in helping other people; and this you can do in your daily work and play, if you really are in earnest about it. EMMELINE J. DAVY.

The Inquirer.

ESTABLISHED 1842.

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LONDON, FEBRUARY 8, 1908.

FELLOWSHIP IN FREE CHURCHES.

"It seems to me that any church or religious society can only do its work in the world if it has some clear message. That each man is to be free to think as he likes does not seem to me to be such a message." So wrote Mr. EDWARD GRUBB, editor of *The British Friend*, at the end of his letter which we published last week, having just before expressed the opinion that we could not afford to drop the designation "Unitarian" as the distinctive mark of our free churches.

As to the fellowship of our churches, that each man shall be "free to think as he likes" does not rightly express their ideal of freedom, which is rather that every member of the church must be free to think as he is led by clear conviction of truth. That is the foundation principle on which we hold that every church of the living GOD ought to be based—not ours alone, but all alike, in the freedom of the Spirit, not in self-will, but as the light and power and love of GOD shall guide. And the message of our free churches, as we understand the matter—the purpose which they are set to fulfil in the world—is to demonstrate that in accordance with that foundation principle the power of religious life can be most fully nurtured, the true spiritual worship maintained, and the most effective work done for the Kingdom of GOD here on earth.

That is the great end for which a church exists. It is, or should be, founded, not to propagate views or beliefs, but to nourish and express a true religious life and do the work of the Kingdom. And it is the lesson of our history that this must be under conditions of genuine spiritual freedom. A goodly number of our churches have come down to us from the earliest days of Nonconformity, long before any of their people were Unitarians, and we can only hold such a trust on the strictly undogmatic principle. Thus we have learnt what must be the basis of our new foundations also. We who are convinced Unitarians naturally desire fellowship in

churches where there can be free utterance for what we hold to be highest religious truth, and gladly let the voice of that teaching be heard, that others also may be convinced; but we refuse to set up any doctrinal limitation to our fellowship, and freely welcome all who desire to share in our worship and our work. We want to extend the borders of that free religious fellowship, not by inducing others to join a sect of our own, but by the extension of what we hold to be the true principle, and by the natural affinities of religious sympathy; and we want our own churches to be true to that ideal. Therefore it is that many of us object, with Dr. MARTINEAU, to the name Unitarian, with its doctrinal significance, though it clearly describes our personal convictions, being attached to our churches. We would gladly find one common name that should clearly indicate their fundamental principle and purpose. "Free Catholic" exactly describes what they are, according to the ideal we are maintaining, and so does the phrase "Churches of the Open Way." And if we can no longer have patience with the multiform title of our National Conference, that would seem to us a very good change to make, and let it become a "National Union of Churches of the Open Way," just a fellowship, or association of churches, for mutual helpfulness and sympathy and common work—a union into which all, whether "Unitarian" or not, who desire such open religious fellowship might come in.

On the other hand, we are told that for our churches the name "Unitarian" is now inevitable, and all we can do is to give it as broad a meaning as possible; that, as Mr. STREET said last week, the name "stands for a spiritual attitude rather than a theological profession"—that, in fact, *Unitarian* simply means *Free*, and it is free churches that we all want. But might there not be legal difficulties in maintaining such a revised meaning for the name Unitarian? And why should we lose in this way a good and useful theological term? We confess that we are by no means ready to surrender to any such supposed inevitable, and must continue to hope for the victory of a nobler ideal.

Now, as to Mr. GRUBB's questions, we say at once, we have no desire to drop the designation "Unitarian" as truly describing our present theological position; but, on the other hand, we hold that the religious fellowship of Unitarians should be in genuinely free churches. If, then, in one of those churches, minister and people, in the exercise of their spiritual freedom, should be convinced together, as Mr. GRUBB is, that there is substantial truth in the doctrine of the Trinity and the Johannine conception of the "Word made flesh," there would be no necessary reason

why they should separate from the fellowship of others holding more distinctly Unitarian views, if there was still the sympathy of devout worship and Christian discipleship and earnest work for the Kingdom. If one claimed to have the only way to salvation, there must, of course, be separation, but otherwise the religious life of both would be strengthened by the sympathy of a continued fellowship, and very likely both would in time be led into a fuller apprehension of the truth.

If, in a church, minister and people did not move together, and he could no longer minister fully to their religious needs, because of his changed convictions, they would, of course, separate, but separate in peace, and with the deeper sympathies still unbroken.

This, it will be said, is simply to admit that Unitarians must worship in churches of their own, and Trinitarians in other churches. And, broadly speaking, no doubt it is so. The worship where prayer is offered to the Father alone must be in one place, and that where prayer is offered to CHRIST, as GOD, in another, or, at least, at another time. And yet, in reply to Mr. GRUBB's question, we say distinctly that in one of our free churches there is room for him, if he find the spirit of its worship congenial; and, as a matter of fact, there have been and are in regular membership in our churches those who could not in any fair sense be called Unitarians, because, on the one hand, they hold such views as Mr. GRUBB indicates, or, on the other, have no clear hold upon the truth of GOD. The church cannot, indeed, be alienated from the worship of GOD, that is the solemn purpose to which it is dedicated—to worship that issues in work; and to alienate a building so dedicated from worship, is a breach of trust, and a destruction of the church. At the same time, no earnest man, who finds help in the fellowship of those who gather for worship, may be shut out. What we have to aim at in our free churches is to make the spirit of worship so effectual that it shall kindle the deeper life in those others also, and, on the other hand, satisfy those who may have thought different conceptions of the Divine essential, that in this simplicity of worship there is the profoundest truth.

In the January number of his own *British Friend* (Headley Bros., 14, Bishopsgate Without, E.C. Price 6d., by post 7d.), Mr. GRUBB has furnished us with a striking example of what we mean in this matter of church fellowship. In an article on "The Two Branches" he considers the possibility of union between the "Hicksite" and the "Orthodox" branches of the Society of Friends in America, the "Hicksites" being, broadly speaking, Unitarian in their theology; and he quotes

from an article by Dr. ISAAC SHARPLESS in the previous December number, who declared "there has never been a separation which could not have been prevented by Christian tolerance and a proper appreciation of varying circumstances and opposing points of view." Both articles will well repay careful consideration.

Mr. GRUBB points out how vain is the trust in rigid doctrinal standards to preserve a true religious unity, and bears witness to the unity he has found among the "Hicksite" Friends, who have no such standard. And of Friends in this country he says:—

"Since the time, now nearly twenty years ago, when London Yearly Meeting refused to adopt the Richmond Declaration of Faith, it has come much deeper into essential unity; the members who think differently understand each other better, and have more sense of a common purpose in their various activities. Our own experience, and that of the other branch, combine in warning us not to put our trust in external standards, but in the living Spirit of CHRIST, who is not the author of confusion, but of peace."

But then he adds:—

"Yet there is another side. While we shall never plead for verbal definitions as standards of faith, it does appear to us essential for the life of any society that it should understand itself, know what it is for, and be conscious of a clear mission. This seems the weak point of the ideal set forth in the article we are considering. There appears to be no principle suggested of common life. It is not clear that the body as there depicted stands for any truth, except that each member is to think and declare what seems true to him. What would be the real nature of a body so loosely compacted? Would it be a portion of the Christian Church? That is, would it have any more intimate and organic connection with JESUS CHRIST than with any other teacher? Would it fulfil the ideal which GEORGE FOX lived and worked for? Could it collectively witness for the Truth?"

"What would be the public ministry of such a body? Would it allow and encourage persons to speak in meetings who are simply interested in discrediting what others believe, or who do not, and cannot, speak out of the depth of personal communion with GOD? Such persons abound, and many of them are glad of an opportunity to make themselves heard. But surely that is not what GEORGE FOX intended. The Society of Friends, as we understand it, has a standard of belief, though not one that can be framed in verbal definitions. We claim to be, ideally, a community of followers of JESUS CHRIST, who regard him not as a dead teacher, but as a living Spirit,—as One with whom we come into personal relations, whose communion with the Father we are brought to share, who becomes for each of us, deep in the secret of our own souls, what only GOD can be. We find our mission in proclaiming to the world this Religion of the Spirit, and in proving that it will work: that it leads us, not into the

anarchy of individualism, but into the unity of the truth.

"In a word, we have a collective testimony to give to our generation, and we cannot separate that testimony from JESUS CHRIST. The greatest of all questions in our day—a question whose answer is vital to every human soul, and to all human society—is this: Is the personal communion with GOD in which JESUS lived a reality, which we can share, or has it gone the way of beliefs exploded by the advance of knowledge? The Christian Church exists to assure the world that it is a reality. The Society of Friends exists to give that testimony, not from authoritative standards, but from personal experience."

Mr. GRUBB will forgive us for making this long quotation from his article. In this passage, read in the light of his previous testimony, we find a powerful declaration of the truth that in our churches also we must seek for unity and for a clear sense of our mission simply by more perfect loyalty to the "Religion of the Spirit." We also have to prove in the fellowship of our churches—not by argument, but by the spirit of our worship and the life we live—that "the personal communion with GOD in which JESUS lived is a reality, which we can share." We, however, should say, that as JESUS lived in that personal communion with GOD, he was not himself GOD, but with us (and, indeed, the "great Chief of faithful souls") a child of GOD. It is the Eternal Spirit, in whom we live and move and have our being, who is ever present, in whom the church must ever live, who bears witness to us also of the truth of CHRIST. That is a difference of interpretation. We are agreed that there is the One Eternal, the Inward Light, making clear to us what our manhood ought to be, and what must be the power and joy of fellowship in a living church. If we grasp that essential truth, and set ourselves in singleness of heart to do the work of the Kingdom, and in brotherly communion maintain the true spirit of worship, we shall be doing our part, and for the rest, in the matter of our churches, GOD will care.

HE that feeds men serveth few;
He serves all who dares be true.

Emerson.

WE do not understand the supreme, the unutterable interest embraced in religion, when we think to give less to it than our whole heart. We do not understand our nature, when we think to shuffle off its stupendous charge as most men do. No interest on earth can so ill brook our levity or negligence. What is the matter with life but this? Why is it that so many—and so many that consider themselves good Christians, too—are living such a poor, lame, halting life; so ill adjusted to the scene around them; so unhappy amidst craving wants and disturbing passions, and pains of self-reproach, but because they will not give their whole hearts to truth and purity, to goodness and to GOD.—Orville Dewey.

OUR GREAT PROBLEM.

DISCUSSION.

SIR,—The late Rev. R. A. Armstrong once said to me, "There is no doubt our opponents have succeeded in giving us a bad name." People hate the name "Unitarian" whilst loving the principles we stand for. Mr. Augustine Birrell, in his lecture on "Emerson," said: "In England there are hundreds of thousands of Unitarians who have never entered a Unitarian chapel, and never mean to do so."

Statistics seem to show that 75 per cent. of our population go neither to church nor chapel! Have our methods in the past been so wonderfully successful that we can afford to neglect the consideration of better methods and even the adoption of a more suitable and comprehensive name? To my mind, the Rev. H. D. Roberts' suggestion, "The Church of the Open Way," is well worthy of serious consideration, dedicated as it might be "To Truth," "To Liberty," "To Religion." Surely half a dozen of our leaders of different schools of thought could agree to recommend some name to be accepted by all the churches at our next Conference. The leaders who attended the Round Table Conference would need to bear in mind three things—viz.: In things essential Unity; In things doubtful Liberty; In all things Charity. I quite anticipate certain amongst us will at once say, "'To Truth, Liberty, and Religion.' Yes; but qualified by my interpretation of Unitarian, Truth, Liberty, and Religion." The adoption of this attitude is hopeless. There is no finality in Religion any more than Science, and when Darwin bid us study Evolution he did not bid us dismiss our GOD from heaven, but showed the progress of the world ever upward and onward, from the germ, educing still the higher and higher form, until man stands ready to worship, to wonder, and adore.

If my suggestion can be adopted, then Unitarian (including all its varying schools of thought), Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations, can march under their separate banners to the Triennial Conference of "The Church of the Open Way," and, in my judgment, the result would be splendid, as years roll on.

Of course, we are all more or less haunted by the fear that where Dr Martineau failed there is not much chance of lesser men succeeding; but we must always remember that "Where there's a will there's a way," and to quote Dr Martineau, "Every action is right which, in presence of a lower principle, follows the higher, and every action is wrong which, in presence of a higher principle, follows the lower." Personally, I am more concerned that we should produce good citizens than train them for any particular "ism"; and, in any case, we ought not to be so short-sighted as to refuse to alter our organisation if by doing so more progress can be made. In the meantime:

"He draweth near, He standeth by,

He fills our eyes, our ears.

Come, King of Grace, Thy people cry,
And bring the glorious years."

ARTHUR ORRETT.

Chester, February 3, 1908.

SIR,—I scarcely know whether it is worth while for me to make a suggestion, seeing that you have so many able contributions, as to the vexed question of the name "Unitarian." The name is, I think, one that must be retained, for the simple reason that others will so call us, whatever we may style ourselves. It seems to me, however, that we are, really, seekers after truth, that there should be no suspicion of finality even in our Unitarianism, and it is this which makes me rather dislike the name "Unitarian," simply; it seems somewhat to imply that we think we have "already attained." If the idea of change of name be seriously entertained, "Unitarian Truthseekers" would express what, I believe, we at present are, and, if desired, the word "Unitarian" might hereafter be dropped. Under the name suggested some might be willing to join who would not otherwise do so. I think any definition which suggests fixity and non-progressiveness and, of course, sectarianism in religion, is not satisfactory.

DENNIS B. SQUIRE.

Sidmouth, February 2.

SIR,—The articles and letters that have already appeared under this heading have been written by able men, and every one contains something worth noting. Yet, for some reason, I have found them not very cheerful reading. The readiness of almost every man among us to deliver his soul on the subjects, Unitarianism, Freedom, a Unitarian Church, Creeds, and the like, is positively disheartening. One would think we were all "for ever on the brink of being born" and that everyone wanted the privilege of choosing the other's name, or at the least, to veto any name which very near relatives were about to bestow. Yet these are matters upon which labour is practically wasted. Our congregations cannot be coerced into using a name they do not like; they cannot be hindered from using one which they think suitable. Moreover, they cannot, if they wish, hide their individuality behind some general and indefinite term. They are known to be "unlike the dogmatic and creed-bound communions," and the distinction cannot be obliterated.

Mr. Lloyd Thomas gets at the very heart of the matter in the last few lines of his letter when he says that we need to change the whole interpretation of church-membership [from terms of cash] into terms of life. The words I have bracketed are evidently suggested by the comparison to Political Economy, and would hardly have been used otherwise.

But the allusion to economic science is very suggestive. We are learning to pay attention to the welfare rather than the wealth of nations. We are beginning to understand that the prosperity of a nation cannot be measured by the amount of wealth it produces. We want to know whether the wealth produced is of a kind that makes for the life of the nation, and whether it is so distributed that the utmost possible welfare is derived from it.

I imagine (those who have had better opportunities for keeping in touch with the thought of their time may use a more confident expression) that the progress made in economic science has been only partly due to the systematic studies of

students and professors; that it has been considerably stimulated by outside influences; by the inarticulate dissatisfaction of the people, and by the bold demands of those who have assayed to be the people's leaders. It is evident that analogous influences are making themselves felt in the Christian churches. While we boast of our freedom and deplore our lack of organisation, movements from without are compelling us to reconsider what is the main object of our organisation, and what use we desire to make of our freedom. To answer that we might make a better use of the ordinance of Baptism and try to re-introduce the Lord's Supper where the one service is but ill appreciated and the other quite neglected, is not sufficient. Mr. Wood gets nearer to the mark when he complains that we do not make enough of Christ. I know that as soon as one makes that confession there will be a few people in almost every congregation that will rise at once to say that we make too much of him, and the hardest thing they have to bear in our services is the constant reference to Christ in hymn, sermon, and prayer. The objection is beside the mark. We do not need to mention Christ more frequently. It would be no just ground of complaint if in some service his name were not mentioned from the commencement to the close. But we should make more of Christ if we really accepted him as our leader unto life, if we constantly wrestled with the problems of modern life with the underlying supposition that the precepts of Jesus were wise, and his moral teaching trustworthy. If some man among us would as bravely interpret the teaching of the spirit of Jesus in the terms of the religious and political and social life of our time as Paul interpreted it to the pious Jewish Pharisee and to the rollicking and quarrelsome Gentiles of Corinth; if there were an attempt made so to modify the services at all our churches, or at some one of them for a commencement, that the men seeking to know what Jesus would have him do would be certain to gain instruction and encouragement, people would soon hear of us. If these instructions took hold bodily of the institutions of our time, if they provoked wrath by their very simplicity and directness, if they lent themselves easily to misrepresentation and caricature as did the doctrine of the early Methodists and as any doctrine intended to be practical is bound to do, we should very soon receive the blessing promised in the Apocalypse—a new name—most likely a disagreeable one, but one that would abide and would thereby save us much vain labour. With or without a circuit system (which I have often wished for, but always doubted), we should reap the success, and also the toil and trouble, the sneers and the slanders, that belong to earnest men.

J. RUDDLE.

SIR,—I am reading with almost vital interest the letters and articles you are publishing on the Unitarian or Free Catholic Church. May I, with very many years' experience as an outsider, in chapel and church, bring under your notice one point which could never occur to those who have been in the freer atmosphere all their lives?—that is, the effect of a name upon outsiders, not, perhaps, according to

its real meaning, but as a consequence of the accretions which, through ignorance or misapprehension, have gathered round it. I hope I shall hurt no one's feelings, for I at least record these facts with sorrow, not entirely unmixed with shame. If I quote my own experience, it is because I know that it is merely representative of many others. I was born into no irreligious atmosphere, but into a pre-eminently Christian home of the old Evangelical type. For persons of whatever shade of thought there was affection and appreciation, but the name Unitarian at once awoke a fear of disloyalty to our Lord and Master. This idea is held equally in Established and Free Churches. There are very few in those churches who would think it possible that such words could be spoken by a Unitarian as those of the Rev. Gordon Ames in *THE INQUIRER* of January 25, which just express their feelings: "Whatever rank or historic place we assign to the Founder of Christianity, we cannot seek company where he is hated or despised. We do not painfully hold him fast, we are held to him by a charm which enables us to realise our own part in the divine nature." After many years, liberal opinions arose spontaneously in my mind, accompanied by vivid religious experience which rendered it impossible for me to belong to a church of exclusions. The Free Catholic or Free Christian Church satisfied the demands of my nature.

I can understand the affection which those who have suffered for the Unitarian name must feel for it; I can see the beauty of the name itself in its highest meaning; but I know there are many who will not even look.

The Church of God, the Church of the Spirit, must be invisible, and include individual blessedness; but whilst we are here on earth we want a visible Church to accord also with our earthly life—a Church which will be for all "who love and serve" the Church of Christ, who, human and divine, gives the fullest embodiment of our brotherhood and sonship. He is "the firstborn among many brethren," "the express image of the Father," and he says, "I, if I be lifted up, will draw all men unto me."

I am told that representative men alike in the Established and Free Churches say that numbers of their brethren are Unitarians. Why do they not come out? I do not believe that it is lack of courage or sincerity, but I think the name conveys to them (however mistakenly) a slighting of their Master. I cannot but think that a Free Christian or Free Catholic Church would win them over.

MARY THORPE.

Lenton, Nottingham.

THE Essex Church Calendar for February has a capital portrait of Dr. J. Estlin Carpenter, and embodies an essay of his on "Jesus Christ," one of the Tracts for the Times, published by the British and Foreign Unitarian Association.

THE February number of the Rev. H. Gow's *Roslyn Hill Sermons* is on "The Alchemy of Sacrifice." In *The Spade and the Sickle*, the Rev. E. I. Fripp's monthly issue, the February sermon is on "The Simplicity that is in Christ."

NATIONAL CONFERENCE.

A MEETING of the Committee was held at the Memorial Hall, Manchester, on January 29, the President, the Rev. Joseph Wood, in the chair. Twenty members were present, and apologies had been received from twelve others.

It was agreed that a message of sympathy in his serious illness and of best wishes for his recovery be sent to the Rev. J. C. Street.

The following resolutions were passed on the deaths of Mr. W. Wallace Bruce and Mr. Charles W. Jones :—

“That the Committee of the National Conference, meeting for the first time after the death of their lamented colleague, Mr. W. Wallace Bruce, desire to place on record their deep sense of the loss they have sustained by his death. The bearer of a name already highly honoured, Mr. Bruce added to it fresh distinction by a life of singular devotion to the public welfare as well as of personal service on behalf of the religious community represented by the Conference. His memory will long be cherished by all who knew him. The Committee beg to offer to Mrs. Bruce the assurance of their sincere sympathy in her bereavement.”

“That the Committee of the National Conference have heard with the greatest sorrow of the death of their valued colleague, Mr. C. W. Jones. In many ways and places the loss of a man of his high character, wide influence, and genial disposition will be deeply felt. The circle of churches, with their allied institutions, which he loved so dearly and served with such cheerful generosity, never had a truer friend. The Committee recall with special gratitude his warm interest in the Conference, illustrated by the prominent part he took in the triennial meetings at Liverpool in 1903 and at Oxford in 1906—the latter being only rendered possible by his personal enthusiasm and liberality.

“In tendering to the sons of Mr. Jones the assurance of their profound sympathy, the Committee are thankful to know that the domestic pieties, so ardently cherished by their father, are an abiding incentive to a like nobleness of life.”

The Rev F. H. Jones, B.A., had been appointed by the Provincial Assembly of London and South-Eastern Counties to take the place of Mr. Bruce and Mr. Henry P. Greg was unanimously co-opted to succeed Mr. Jones.

In reply to an invitation from the National Council of Peace Societies, the Rev. F. H. Jones and the secretary were appointed to represent the Conference on that body.

Mr. Richard Robinson and the secretary were selected to represent the Conference at the Provincial meeting of the British and Foreign Unitarian Association in Liverpool.

Sir Wm. B. Bowring gave an interesting account of the International Meetings at Boston, which he had been deputed to attend on behalf of the Conference.

The Treasurer presented his report, and it was announced that several fresh contributions had been received from congregations on the roll.

The consideration of the report of the Sub-Committee on advisory committees was further postponed, and also a motion of

which the President had given notice, relating to the membership, &c., of congregations.

The President gave an account of his visits in East Cheshire, and London and the South-Eastern Counties, which contained valuable suggestions. Representatives of the districts named expressed appreciation of the good done by these visits.

It was resolved that the next Triennial meetings of the Conference be held in Bolton from April 20 to 24, 1909. Some necessary preliminary arrangements, including the appointment of a programme sub-committee, were approved.

It was agreed that the next meeting of the Conference Committee be held at Oxford, in June, in connection with the closing of the session of Manchester College.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

THE annual meeting of the College was held in the Memorial Hall, Manchester, on Wednesday, January 29. The chair was taken by Colonel Pilcher, J.P., and there was a large attendance. Among those present were Principal Gordon, the Rev. J. E. Manning (tutor), Rev. E. L. H. Thomas and Mr. Edward Talbot (secretaries), Rev. C. Peach (Jubilee secretary), Mr. G. Hadfield (treasurer), Rev. A. Fox (examiner), Revs. W. Copeland Bowie, J. H. Bibby, J. Ellis, C. Harvey-Cooke, W. Harrison, J. McDowell, C. Roper, H. D. Roberts, W. L. Schroeder, C. J. Street, H. B. Smith, A. C. Smith, H. Warnock, J. H. Weatherall, Messrs. G. T. Cook, J. Wigley, R. Robinson, A. Nicholson, E. Lawton, J. Lawson, H. Marsden, Miss Gittins, and others.

Apologies were announced from the President, Mr. Grosvenor Talbot, Mr. F. W. Monks, the Rev. Dendy Agate, and others. The Chairman expressed the regret of the meeting at the absence through illness of the senior treasurer, Mr. J. R. Beard, and of the Rev. J. C. Street, one of the most distinguished of the students of the college.

The annual report was read by the clerical secretary (Rev. E. L. H. Thomas). In the course of the report the committee acknowledged the invaluable services of the Principal as chiefly contributing to the well-sustained advantage of the new life of the college in Summerville, the second year of which had further justified their hopes for the improved health and more efficient studies of the students. The services of the matron, Miss Panton Ham, were also warmly acknowledged. It was noted that Mr. Edgar Thackray, M.A., had gained the degree of Doctor of Philosophy at Harvard University, and the Rev. H. J. Rossington, M.A., the degree of B.D. at the Victoria University of Manchester, being the only one of his year. Mr. Walter Short has obtained the degree of B.A. (Manchester), and Mr. Edward Morgan, B.A., has passed in his special subject for the B.D. The appointment of the Revs. Wm. McMullan, Thomas Munn, and Hugh Warnock to the pastorates respectively of Swinton, Greyabbey (co. Down), and Colne, were also recorded,

The joint report of the Visitors—the Revs. Philemon Moore, B.A., and Dr. S. H. Mellone—on the examinations held on July 1 and 2, 1907, was highly satisfactory. Eight students applied for admission to the College. One withdrew, two failed to satisfy the examiners, and five, including the Hungarian student, were admitted. The students of the college now number fifteen, all of whom are in residence at Summerville.

The committee acknowledge the receipt of many gifts of books and of several donations, amounting, in the total, to nearly £1,000, apart from the Jubilee Fund. The latter has been raised to over £17,000, and a special fund, established to give more time for the completion of the Jubilee Fund, and to avoid the using up of capital, now amounts to £200 per annum. The report notes the presentation to the college by Mr. J. R. Beard of a portrait of his late father, Dr. J. R. Beard, one of the founders of the college, and of a portrait of Colonel Pilcher, subscribed for by his colleagues on the committee to mark his seventieth birthday. In conclusion, the death of the following *alumni* of the college was recorded :—The Rev. W. W. Robinson, Rev. W. Robinson, Mr. W. Oates, Rev. J. Cuckson (Plymouth, Mass.), Rev. J. Miskimmin, and the Rev. F. Thomas.

The Treasurer (Mr. G. Hadfield) read the financial statement for the year. There had been a small falling-off in the income—about £50—and there was a net deficit on the year of about £220.

The CHAIRMAN, in moving the adoption of the report, said he wished to associate himself most heartily with its expression of indebtedness to the Principal of the college and to the matron of Summerville. He believed the college was never more prosperous than at the present time, nor had it ever done better work. The number of students was higher than at any period during his thirty years' membership on the committee, and the quality was equal to the best in the history of the college. He was especially glad that there had always been, from the opening of Summerville, representatives of other lands—India and Hungary—in residence, whose association with the students must be to their mutual advantage. If, then, he had a regret, it was that the rapid increase in their own students now excluded all others except one Hungarian student. Many young men of Unitarian families came to the Manchester University, and inquiries were received as to whether they could reside at Summerville. He hoped they would soon be in a position to erect a new wing, so that they might receive these young men and also provide for their own increasing number of students. The college had a wide constituency to which it could appeal, and when the time came it would not appeal in vain.

The Rev. W. COPELAND BOWIE, in seconding the adoption of the report, expressed the gratification it afforded old students of the college, like himself, to hear of the good work that was being done. The whole of the churches were deeply indebted to the college for the work it had done, was doing, and would continue to do. He did not know what our group

of churches would do if the College ceased its work. But it would not do that. Its work increased and improved every year, and all its old students shared in the joy of the academic honours which its students were now winning. The report was adopted with acclamation.

The Rev. CHARLES ROPER moved, and the Rev. J. E. MANNING seconded, an expression of thanks to the visitors, examiners, and medical staff of the college.

The Rev. J. H. BIBBY moved the appointment of the new officers and committee. There are no changes in the officers, except that Colonel Pilcher becomes president, and the committee is the same as before except for the retirement, through ill-health, of Mr. Thos. Harwood, of Bolton, and the addition of Mr. Edgar M. Taylor (Bolton), Alderman W. Healey (Heywood), and the Rev. John Ellis. Mr. Bibby said it was good to see these new workers coming forward, but it was even better to find their tried friend, Colonel Pilcher, advancing, after thirty-five years' service, to the position of president. He wished him a happy and prosperous year of office, a wish endorsed by Rev. W. HARRISON, who seconded the resolution, and one further acclaimed by the whole audience in passing it.

The Rev. C. J. STREET moved the re-appointment of the Jubilee committee, and in doing so said what a pleasure it was to him, as a student of another college, to be there to associate himself with Mr. Bowie in his declaration as to the value of the work the college was doing. The college was providing men well trained for their work and not ashamed of their name. Everywhere they were to the front in the good works of their time and place. He concluded by making an earnest appeal for the completion of the Jubilee Fund. The Rev. J. ELLIS seconded the resolution, and it was carried.

Principal GORDON moved a vote of thanks to the chairman, and again expressed the joy and confidence of all the friends of the college in his appointment to the presidency. Referring to the work of the college, he said they would always be ready to welcome the man of special aptitude as of old. But the age demanded a different kind of aptitude than that of mere fluency of speech. And so, as a test of fitness, the college subjected all its students to a certain drudgery, perhaps, but it was only to fit them for a ministry in which they would find plenty of drudgery, and to enable them to deal with the problems of their age.

The Rev. J. McDOWELL, in seconding, recalled many of his own happy associations with the college in the past, but affirmed that the best had been kept to the last. In every way the college was now better equipped. No cloud lowered over its future. Its destinies were, under God, in the hands of its students, past and present, and they were proving themselves loyal sons of the college and devoted ministers of the churches.

The resolution was then carried, and the meeting closed.

NOT to believe in good and in its final and complete victory is simply not to believe in God Himself.—Dora Greenwell.

PROVINCIAL LETTER.

RELIGIOUS ANXIETY IN SCOTLAND.

THE ecclesiastical conditions in Scotland have long been an enigma to foreigners. The sectarian divisions and dogmatic interests maintained on Scottish soil require a native interpreter. The foreign student and critic of Scots folk and kirks has not the secret of the riddle: he has not ploughed with the Scotch heifer. So a Scot with a doughty name, though with an apology for being a layman, has undertaken the interpretation.

In the current number of the *Hibbert Journal*, William Wallace, LL.D., writes of "The Religion of Sensible Scotsmen." His article is a piece of literature of profound present importance to those who seek to know what Scotsmen are thinking and doing in a religious way.

English Unitarians have looked to Scotland and wondered why their faith did not "set the heather on fire." They are puzzled over the small apparent results of Unitarian effort in centres of Scottish life. Candidly and cannily, Dr. Wallace exposes the reason. On one side, his article seems to indicate the hopelessness of any effort to make Scotsmen Unitarians. If we took his declaration to heart sadly, we would shut our churches, sell our van, and cease for ever from our vain endeavour to set the thoughts of Channing and Martineau in place of those of Calvin and Knox. But on another side there is a door of hope, and we are emboldened to stand thereat and knock. Dr. Wallace affirms that there is in Scotland at the present time, a good deal more of philosophical Unitarianism, at all events in a veiled form, than there has been at any period in the national history. . . the more militant and progressive Congregationalism is passing, not slowly but swiftly into Unitarianism.

He admits that membership of the Unitarian churches in Scotland "is not a negligible quantity. In some respects that membership is the most exclusive in the country." But although Unitarianism is thus swiftly leavening Scottish thought, "Sensible Scotsmen," according to Dr. Wallace, will not have it.

The reason of this is set forth in a quotation:—"Withal a Scotsman is practical and cautious, and does not willingly take up an extreme and singular position especially upon speculative questions." "It occurs to him that formulated Unitarianism is perhaps as much given to dogmatism in its turn. The belief it assails has lasted for 1,800 years, and must, he thinks, have something to be said in its favour." Dr. Wallace insists that this attitude is on the whole maintained by those matter-of-fact Scotsmen to-day, who may be described as, alike in ethics, in politics, and in religion, the governing class of the country, not only towards Unitarianism, but towards everything in the shape of formal revolt from what they regard as the common sense of their ancestors embodied in that venerable theological standard "The Confession of Faith."

Dr. Wallace has humour, and we may well imagine that when he thus wrote of the sensible Scotsmen in a large city

who have "incomes from £2,000 to £5,000 a year," and regard the Confession as "venerable," his eye was twinkling with critical satire. He knows very well that the Confession is a corpse which the church would bury if it could. All the Presbyteries would cast it to Gehenna if they dared. They are more troubled with it than the Philistines were with the "Ark of God," and fain would have its ghost well laid. The University from which Dr. Wallace received his degree has passed a resolution to free the Divinity chair from the bondage of the "revered" standard. As for "formulated Unitarianism" given to "dogmatise," Unitarians themselves do not know of it. It is the "straw man" set up by the captious objector.

The declarations of Dr. Wallace show the misapprehensions of Unitarianism which exist in the mind of those supposed to be sensible. Unitarianism is not essentially an assailant of a belief (regarding Christ), which has lasted 1,800 years. It is radically an affirmation of truth on scientific and spiritual lines. It has a criticism of Trinitarian belief regarding Christ and seeks to distinguish between the Jesus of the Gospels and the Christ of the Creeds. It is concerned to pay Jesus "the highest honours which it is possible to imagine."

Nearer the mark of a sensible Scotsman's judgment of Unitarianism is the remark of the Editor of the *British Weekly* in his article on "Christ and the Gospels," (January 30), "What we have to face in the critical reconstruction of Christianity is simple Unitarianism."

According to Dr. Wallace, the "central minded" Scot has a dread of the "hell" reached by "breaking away from the continuity of a great and noble tradition." He will not found a "special sect," though he does think that "the time is nearly ripe when a vigorous effort should be made not only to relax but to simplify the creed of Presbyterianism, to bring it up to date, and openly to declare the fact." That certainly is as much as is needed; but how the bringing of a theological creed up to date could conserve Calvinism and prevent Unitarianism is not obvious.

The bringing of belief "up to date," and the open declaration of, and practice of it, are all that Unitarians have sought or hoped for in Scotland. Dr. Wallace declares that the level-headed Scot "may be a little slow in thought and far too slow in action, but he will move some day." For that day it is the function of the Unitarian to stir him up, and we may thank Dr. Wallace for his admission of the preparatory permeation of orthodoxy by Unitarian thought. Instances of permeation directly traceable to Unitarian propaganda assisted by the McQuaker trustees are known to me. Sometimes a small and seemingly fruitless meeting sends out a fervent spore of leavening influence.

The tendency to conservatism among those with large incomes is not so strong among wage-earners. Dr. Wallace asserts that the sensible Scot is to be found in all classes and orders, and I am sure that our Van missionaries will find many among the working classes ready for an "up to date" faith. They need not

expect the "righteous" as hearers, but they will get crowds of "sinners."

Our churches have been stimulated by the visit of the Rev. Eugene R. Shippen, of Boston. At St. Vincent-street, and Ross-street churches, Glasgow; at Govan, Edinburgh, and Dundee he had good Sunday congregations. With him we tried, at Aberdeen, the experiment of Mid-week evening services. The weather was unfavourable, and there were other meetings of a more attractive character. On the first evening there were seventy present; on the second sixty-five, and on the third (a very wintry night) fifty-two. His addresses were strong, sagacious, and highly spiritual, and were greatly appreciated. We will not continue the experiment.

Two lectures were arranged for Mr. Shippen, at Ellon and Inverarie, alternately with two of mine, but these did not draw. Apparently the "leaven" operates apart from lectures given by Unitarians.

The annual report of our congregation shows that substantial progress was made in 1907. We have now had a full year's work in our new buildings to report upon, and though the results have not come up to our high expectations, they are good. Thirty-six new members were added to the roll, but we lost twenty-six by removals and other causes. The year was one of unusual trade depression, and all churches suffered therefrom. There is grave local anxiety over the non-church goers and lapsed masses. In a special article in a daily paper a correspondent, writing with authority, said, "In this country religious indifference is beginning to assume alarming proportions. The statistics which have been made public as to non-church-going, make this quite plain, that the Church is not where she was in the confidence and affection of the people. Great masses of them have turned their backs upon her and refuse to accept her invitations to her ordinary and special meetings." In these circumstances, which are general, the fact of "a good deal more of philosophical Unitarianism in Scotland at the present time" is significant. Congregations with us numbering 300 are not unusual; inquiry regarding and interest in our message are evident. Our present membership is over 200, and that with a Sunday school of over 150 scholars places us, if I mistake not, as the largest body of Unitarians in Scotland. This position is the result of persistent and hopeful labour, and we are determined to better it this year. I am arranging for a paragraph in our leading newspaper, and for other means of propaganda by means of the press.

The plucky effort of the Rev. E. T. Russell to raise a Unitarian Society in Govan has not yet come to fruition. A suitable Hall cannot be had. I am convinced by long experience that it is useless trying to found a congregation without a good meeting place. That is the first requisite; but even that will not suffice without the live minister. We need an institution for training Scotch men for work in Scotland. If we could get men of the stamp of the late James Graham to take up our ministry, we would have flourishing churches. He was one of the most thoughtful, spiritually-minded, and

fervent laymen our movement ever had connected with it. He had a rare affinity for spiritual things, a special gift of exposition as well as a devout earnestness in prophesying.

In the article to which I have already referred, Dr. Robertson Nicoll says:—"We deeply respect the many fine and lofty spirits that are associated with Unitarianism, and their endeavours to keep up a Christian society, and even to spread it; but after all their labours they have become reduced to a mere handful in this country, and we suspect the number is diminishing." Shall we appeal from Dr. Nicoll to Dr. Wallace, or from both to ourselves. If we are diminishing, what is the point of the reproach?

ALEX. WEBSTER.

Aberdeen, February 3, 1908.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Dudley (Resignation).—The Rev. A. Thompson has sent in his resignation, to take effect on April 30.

Hastings (Welcome Meeting).—On Wednesday, January 22, the Rev. S. Burrows, who had been preaching at the Free Christian Church for some time, since the removal of the Rev. Gardner Preston to Hamburg, and had received a unanimous invitation to the pulpit, was welcomed to his new pastorate. There was service in the afternoon, conducted by the Rev. Priestley Prime, of Brighton, and the sermon was preached by the Rev. T. E. M. Edwards, who said that the religion of the Master was a religion of life, not of creed, of character, not of subserviancy to ritual or to systems. After tea in the Public Hall, a welcome meeting was held in the church, over which the Rev. W. Copeland Bowie presided, in the absence, through indisposition, of Mr. John Harrison. The first word of welcome was spoken by Mr. Ellis Mace, of Tenterden, one of the trustees of the church, who was present at the laying of the foundation stone by Sir John Bowring, and at the opening service forty years ago. The Rev. P. Prime and Mr. E. Chitty, of Dover, joined in the welcome, and then the Rev. T. E. M. Edwards spoke, referring to the fruitfulness of Mr. Preston's ministry there, which had brought new life to the church, and appealing to the congregation to give their new minister cordial support. The Chairman spoke in the same spirit, and regretted that no ministers of other denominations had accepted their invitation to be present. After further words of welcome from the Rev. J. Felstead, of Lewes, and Mr. Comport, of Northiam, the Rev. S. Burrows responded, and thanked them for that very cordial welcome. They had set a high ideal before him as minister, and he felt he had a difficult task in following Mr. Preston. He trusted to a continuance of their sympathy and kindness. The motto he had chosen for the year he hoped they would keep before them; it was "Fear not, let not your hands be slack." They must put their trust in God; let them be a living church with a live faith in the love of God. If they realised their position as worshippers of God, as followers of their Master Jesus Christ, as Christians seeking for help and trying to help others, they would not be far wrong. To those present who belonged to other churches, he should like to say that the work of the Free Christian Church was not aggressive against any religion, but only against evil and error. They desired always to speak the truth in love. If they knew any who were seeking for light and trying to find out how to worship God, they should ask them to join them. Then they must trust one another. They looked back with gratitude on the harmony that had existed during Mr. Gardner Preston's splendid ministry, and he hoped the same harmony and unity would characterise the church in the future. The Chairman, in a few brief

words, emphasised amid applause the welcome they extended to Mrs. Burrows as well as her husband. Votes of thanks brought a very pleasant and encouraging meeting to a close.

London: Boys' Own Brigade.—A successful United Service for Boys was held on Thursday evening, Jan. 30, at Essex Hall, in which about ninety members of the brigade (officers and boys) from Stamford-street, Rhyl-street and Mansford-street took part. The Rev. Frederic Allen conducted the service, Mr. A. W. Harris presiding at the organ, and a welcome letter of greeting and exhortation was read from the Rev. J. J. Wright, to the boys of the battalion. Miss Marian Pritchard then addressed the audience, which included also a number of interested friends, several ardent workers among boys, and some boys from the Essex Church Club. This was the first occasion on which the three London companies of the B.O.B. had met together, and the keenest enthusiasm was noticeable among the boys during the evening, while there came home to them the recognition that they belonged to a larger fellowship than they had known before. This realisation was heightened by the stirring address from "Aunt Amy," the staunch friend and supporter of the B.O.B. since its inception in 1899, one who has realised most fully the true purpose of the Brigade, its broad and inclusive aims, its non-military, non-doctrinal attitude, and the desire of all connected with it to increase, among the boys in our Churches, "pure and upright living, and all that tends towards true manliness." At the close of her address, Miss Pritchard brought before the mind's eye of her audience a vision of the B.O.B. in the future, and as she concluded with the Brigade motto, "Quit you like men, be strong!" all felt that her words had "reached home." The Presidents of the Laymen's Club and of the London S.S. Society, by their presence, gave encouragement and support to this, the first of what is hoped will be a series of united services for the boys connected with our London Churches.

Liverpool: Domestic Mission.—On Thursday, January 30, a very interesting meeting of friends and workers was held in the Mission House, Mill-street, to celebrate the completion of twenty-five years' of ministry by the Rev. S. Lloyd Jones. Mr. F. Robinson occupied the chair, and amongst the large number present were Messrs. P. H. Holt, Richard Robinson, H. Coventry, Revs. T. Lloyd Jones, Joseph Anderton, J. Collins Odgers, C. Craddock, H. D. Roberts, Mrs. Burroughs, Mrs. Odgers, Miss Rawlins, and Miss Johnson. Letters of apology were received from Rev. W. L. Tucker (a telegram), Mr. C. Sydney Jones, Mr. Walter Holland, Rev. H. S. Perris, Sir W. B. Bowring, Rev. N. Anderton, &c. The first business was the passing of a resolution of deep sympathy with the family of the late Charles William Jones, who had intended to be present. This was moved by the chairman, seconded by Rev. Joseph Anderton, and passed in silence, all standing. The next resolution was moved by Mr. Harold Coventry, and seconded by Miss H. M. Johnson, "that this meeting heartily congratulates the Rev. T. Lloyd Jones upon the completion of twenty-five years' with the Domestic Mission, and trusts that many years of active work may yet be granted to him. Mr. Coventry recalled many interesting events in the history of the mission, including the removal from Beaufort-street to the new buildings in Mill-street in 1892. Miss Johnson, a worker for twenty-five years, said the work carried on at the mission had brought about a marked improvement in the neighbourhood. Mr. Lloyd Jones replied, and said that the many kind expressions of sympathy had affected him much. He owed his appointment to the late Messrs. George Holt and C. W. Jones, and the sudden death of the latter had been a great shock to him. Mr. Lloyd Jones concluded by offering a challenge to the men and women of the younger generation to take upon themselves the work which their elders had so long and so successfully carried on. Mr. Richard Robinson, of Manchester, who had been connected with the mission for thirty-six years, moved a resolution affirming the adherence of the mission to the principles which had governed its founders. The founders were impressed with the fact that large numbers of men and women lacked the opportunities of realising the possibilities of their lives, and they desired to make the lives of these people a little easier,

so that they might take advantage of the opportunities for improving their condition. Rev. J. Collins Odgers seconded the resolution in a humorous speech, congratulating the Revs. T. Lloyd Jones and Joseph Anderton upon the success of their work. Mr. Anderton's reply was marked by a deep feeling of thankfulness to the supporters of the mission, and an earnest appeal for continued perseverance in the labours of the Domestic Mission Society.

London: Stepney.—On Sunday afternoon, January 26, Miss Gertrude Martineau presented the prizes to the scholars for good attendance at the Sunday-school and Band of Hope, delivering an interesting address. Miss Hill, Mr. W. R. Marshall, the superintendent, and Mr. E. Capleton also took part in the proceedings. On the following Thursday the elder scholars, conducted by Miss Harris, presented the cantata, "An Enchanted Glen," to a crowded and delighted audience. On Sunday, February 2, at the monthly conference, Mr. H. C. Hawkins gave an interesting address on "Immortality," and Mr. E. Capleton preached in the evening to an encouraging congregation on "Martyrdom for Love's Sake."

Manchester: Bradford.—The Rev. W. E. Atack is celebrating the completion of ten years ministry at the Mill-street Free Church by a series of special services, the first of which was held on Sunday evening. The orchestral society, of thirty performers, rendered four selections, and Madame Evelyn Archer sang three solos. Mr. Atack gave a stimulating address to a congregation of about 250.

Norwich (Farewell).—At the close of the Rev. Alfred Hall's Farewell Service in the Octagon Chapel, on Sunday evening, January 26, the congregation, which was a large one, adjourned to the Martineau Memorial Hall for the purpose of bidding farewell and making a presentation to him and Mrs. Hall. The chair was taken by Mr. G. A. King, and with him on the platform were Mr. Hall, Mrs. Mottram, and Messrs. W. H. Scott, A. M. Stevens, W. N. Ladel, and C. E. Stevens. The Chairman, in an address of cordial farewell, said their personal relations with Mr. Hall had been of the happiest, and the memory of their association as pastor and congregation would be of a very lasting character; they could not allow their friend to leave them without giving him some tangible expression of their love and esteem, and he had been asked, on behalf of the committee and congregation, to beg Mr. Hall's acceptance of a small present which would carry with it their best wishes for his success and welfare in the new sphere of activity in the church to which he was going. They were sorry to lose their minister, but felt there was a great future before him, and they would try to rejoice with the friends at Newcastle, because Mr. Hall would help them as they themselves had been helped. He then presented Mr. Hall with a gold watch, suitably inscribed, representing the best they could do, and the love they bore to him. In responding, Mr. Hall said he could not trust himself to say all he felt he ought to say, but thanked them with all his heart. They had seen the beginning of a great reformation; they had in their time seen men freeing themselves from the shackles of dogma, and realising that religion had relation to life, and that devotion, aspiration, and brotherhood should be the bonds of church fellowship. The principles for which the Octagon Chapel had ever stood were becoming the common possession of all the churches. Once again he thanked them for this expression of their regard; they were not going to part altogether, but he had to say "Good-bye" to them. "God be with you all, God bless you all, and make us equal to the task before us." Mr. A. M. Stevens then handed to Mr. Hall an envelope containing a bank-note for Mrs. Hall, of whom he spoke in the highest terms of appreciation. The meeting was a most impressive one, and the reception given to Mr. Hall most enthusiastic. The chairman, secretary, Miss Cobb, Mr. W. Waller, Mr. Edwin King, and Mr. Haydon were at the station, and gave Mr. Hall a final farewell on his leaving for Newcastle on Friday afternoon, January 31.

Oxford.—On February 2, at the Charles-street Institute, the first anniversary of the "Children's Sunday Morning Services" took place. These services were begun on February 3, 1907, by a medical student, Mr. Jessel, B.A., and have met with considerable success, giving, with the help of Mr. Charles Raworth and Mr. H. E. Clarke, of Jesus College, a bright and profitable hour each Sunday, from 10 a.m. Last Sunday

was a red-letter day for the 26 children who regularly attend these services. Dr. J. E. Odgers addressed them in his most happy style, pressing home many truths that they will not easily forget. Singing is made a special feature, and the children sang several of the "Parables" taught them with much effect.

South-East Wales Unitarian Society.—The quarterly meetings were held on January 27 at Nottage. There was a fair attendance of delegates from the affiliated churches at the business meeting in the afternoon, presided over by Mr. L. N. Williams, of Aberdare. Reports were received from the grant-aided churches, which showed, on the whole, a manifold activity and steady progress. The meeting received with great satisfaction the report of Mr. W. Sutherland's successful efforts in forming a lay workers' union for the district, whose roll of members already contain some nineteen names, and these are likely to be soon considerably added to. Realising that by such agencies as this our faith can be spread among the teeming population of South-East Wales far beyond the limits possible to the settled ministry, the Society pledged itself to do all in its power to insure the success of the union. After tea the Rev. W. J. Phillips welcomed the Society, and the Rev. T. P. Spedding, missionary agent of the B. and F.U. Association, to Nottage. Mr. Spedding replied, and on behalf of the Society, the President, Mr. Wm. Pritchard, of Newport, and Miss Brook, of Swansea. A conference was then held in the chapel, when Mr. Spedding delivered an address upon the work of the Van Mission. It was a most opportune topic in view of the fact that one of the vans is to tour S.E. Wales during next summer, and Mr. Spedding's stirring speech could not but engender in all who heard him noble enthusiasm and great hopes for the success of the mission. At 7.30 a devotional service was conducted by the Rev. J. Park Davies, and a mission address delivered by the Rev. T. P. Spedding. There was a large congregation in the evening, especially so for a little country village chapel.

Stockton-on-Tees.—A musical and dramatic entertainment recently given by the choir on behalf of the choir funds was well attended, and was much appreciated. This led to a party given by Alderman and Mrs. Green to the choir and friends, who spent a very pleasant and enjoyable evening. The annual children's Christmas party was a merry one. After tea and games the children performed set pieces and gave recitations, which did them and their teachers credit, and a Christmas tree rejoiced the hearts of the younger ones. There are now one hundred Sunday scholars on the books. We have also to record a very pleasant "social" given on behalf of the church funds by Mr. and Mrs. D. R. Wright, and a Sunday-school teachers' party, which was much enjoyed.

Swansea.—The annual meeting of the congregation of the Unitarian Church was held on Wednesday evening, January 29, Mr. J. Moy Evans in the chair. Reference was made by the chairman to the death of Mr. Travers Wood, who was one of the stalwarts of the church. Their loss by his death was severe, indeed. He was a credit to Unitarianism. A vote of condolence with the relatives, moved from the chair and seconded by Mrs. Reid, Miss Brock, and the Rev. Simon Jones, was passed in silence, all standing. The report presented by Mr. C. H. Perkins referred to the appointment of the Rev. Simon Jones last March, and to the satisfactory condition of their work. They had the satisfaction of a balance in hand. Mrs. Reid, who carries on the Postal Mission, reported that she had 57 correspondents, and last year she wrote 104 letters. The most interesting feature of the work was an application for books and tracts from some young men at Sierra Leone, in Western Africa, who had become most earnest readers, gathering together some fifty young people, amongst whom the literature was passed round. She had received letters from them expressing the deepest gratitude for the opportunity of learning something about the simple Unitarian faith. Other reports were presented, and the minister submitted draft rules for the church, which were ordered to be printed for future consideration.

Yorkshire Unitarian Club.—A meeting was held at the Channing Hall, Upper Chapel, Sheffield, on Saturday, February 1. The Com-

mittee elected Mr. E. C. Bolt (West Bowling), subject to his consent being obtained, assistant-secretary of the Club, and resolved to hold the annual excursion on June 20 or 27. It was decided that in future, when desirable, the meetings of the Club should be held in the afternoon. An offer from the Rev. E. Ceredig Jones (Bradford) to give a lantern lecture on his American experiences at some future meeting was accepted with thanks. The following were duly elected hon. members of the Club:—Rev. Charles Hargrove (Leeds), Rev. J. W. Cock (Sheffield), and Rev. A. H. Dolphin (Sheffield). Tea having been served, the President, Mr. A. H. Wadsworth (Halifax), took the chair, members and friends being present to the number of nearly fifty, when the Rev. Charles Peach (Manchester) gave a lecture on "Religion and the Labour Movement." These two terms, he said, in his regard represented the two largest and most permanent interests of man. One was the law of his physical being, the other the expression of his moral and spiritual being. Having cited Paul's parable in 1 Cor. xii. of the members of the body, the lecturer said that, just in the same way as Paul urged the Christian Church should be regarded, so he urged the Labour Party and Society should be regarded—each part being essential to the whole. An interesting discussion followed, in which several speakers strongly controverted Mr. Peach's views on the subject of Socialism, the proceedings concluding with a vote of thanks. There will be two meetings of the Club next month, a special one at the Priestley Hall, Park-row, Leeds, on March 7, when the Yorkshire delegates to the Boston Conference will give their impressions; and the ordinary one—the last of the session—on March 21, at West Bowling, when the Rev. H. D. Roberts (Liverpool) will give a lecture.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 9.

LONDON.

Acton, Creffield-road, 11, Rev. F. HANKINSON; 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Mr. ERNEST J. MOORE; 7, Musical Service.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Dr. J. LIONEL TAYLER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

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Iford, Assembly Rooms, Broadway, 7, Mr. DELTA EVANS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15, Rev. ARTHUR HURN; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. R. W. KITTLE, LL.B.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH; 6.30, Mr. W. PIGGOTT.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. W. H. BURGESS, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11, "The Beauty of Hopefulness"; 6.30, "The Living Christ." Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. EUGENE SHIPPEN.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. S. MATHERS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. H. C. HAWKINS.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

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DEATH.

FRETWELL.—On January 19, at Hamburg, Bertha, wife of John Fretwell, of Providence, Rhode Island, U.S.A.

MARRIAGE.

SMALLFIELD.—SMALLFIELD.—On January 30, at St. Matthew's Church, Melbourne, Sydney Smallfield, of Puncheon Head Island, Bass' Straits, Tasmania, to Ada Blake Smallfield, late of Fallowfield and London. (By Cable.)

BIRTHS.

THOMAS.—On January 31, at Penrhos, Elms-road, Leicester, the wife of Rev. A. Hermann Thomas, M.A., of a daughter.
 BEAUMONT.—On January 31, at Bannisdale, Hunt's Cross, near Liverpool, to Mr. and Mrs. George Massey Beaumont, a son.

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